

Advaya-Jnana-Tattva Pradipaka **or** **The Truth of Nondual Knowledge**

Mangalacarana

vande 'ham sri-guroh sri-yuta-pada-kamalam sri-gurun vaisnavams ca
sri-rupam sagrajam saha-gana-raghunathanvitam tam sa-jivam
sadvaitam savadhutam parijana-sahitam krsna-caitanya-devam
sri-radha-krsna-padan saha-gana-lalita-sri-visakhanvitams ca

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaisnavas and unto the six Gosvamis, including Srila Rupa Gosvami, Srila Sanatana Gosvami, Raghunatha dasa Gosvami, Jiva Gosvami and their associates. I offer my respectful obeisances unto Sri Advaita Acarya Prabhu, Sri Nityananda Prabhu, Sri Caitanya Mahaprabhu, and all His devotees, headed by Srivasa Thakura. I then offer my respectful obeisances unto the lotus feet of Lord Krsna, Srimati Radharani and all the gopis, headed by Lalita and Visakha.

advaya-jnana-tattva krsna—svayam bhagavan
'svarupa-sakti' rupe tanra haya avasthana

"Krsna is the nondual Absolute Truth, the Supreme Personality of Godhead. Although He is one, He maintains different personal expansions and energies for His pastimes.

Cc. Madhya 22.7

advaya-jnana tattva-vastu krsnera svarupa
brahma, atma, bhagavan—tina tanra rupa

"Lord Krsna Himself is the one undivided Absolute Truth, the ultimate reality. He manifests Himself in three features—as Brahman, Paramatma and Bhagavan."

Cc. Adi 2.65

krsnera svarupa-vicara suna, sanatana
advaya-jnana-tattva, vraje vrajendra-nandana

"O Sanatana, please hear about the eternal form of Lord Krsna. He is the Absolute Truth, devoid of duality but present in Vrndavana as the son of Nanda Maharaja."

Cc. Madhya 20.152

Foreword

Oh spiritual beings, you are beyond! The material manifestation that now may be present i.e. the mundane body & mind, is not ones true self. You yourself

are your true self and your constitution is spiritual. This short text seeks to find blessings in the blissful consciousness that is advaya or non-dual.

From the outset it is imperative to demarcate this a Vaishnava literature, accepting as Supreme Godhead the most transcendental Krsna; who, as the cause of all causes is a person and is wholly beyond both oneness and difference.

Introduction

What is Advaya-Jnana? That unmotivated knowledge within which one realises the tattva (truth) of spiritual and material existence is Advaya-Jnana. It is also known as realisation of the impersonal Brahman. Advaya-Jnana is qualified by it's non-dualistic, hypertemporal & multiplaned dimensional distinction. In other words one has an initial realisation of an aspect of the 'sat' potency which is ever eternal spiritual truth.

While contemplating the transmundane world we must stress that mere monism falls far short of signifying even the zenith of the tip of the great iceberg of that infinite realm. Yet dualism also fails to satisfactorily substantiate the essence of being. Nihilism also is contrary to ones ontological existence.

The Param-Tattva or Supreme Truth is a Person. How else can you be a person if your cause is not also a person? If you don't think you're a person then you have problems! This type of argument finds backing in accepted physics i.e. 'the law of conservation of energy.' A consequence of which is the fact that energy cannot be created or destroyed. Therefore life comes from life and whatever is seen in the effect must have (somehow) it's source in the cause. If this simple scientific principle is accepted one can easily see that the cause of all causes must be cognizant. Oh mind just consider for a moment the axiomatic truth of the holistic extant.

The preeminent anamnesis of Krsna renders all other expansions understandable; as in a mathematical equation. If there is an error at the outset there will undoubtedly be a faulty conclusion. This a priori knowledge of Bhagavan cannot be appreciated enough. For though the Supreme is realised in three stages, of which Advaya-Jnana is related to the first-while substantiated in all three; the initial consciousness of Bhagavan aims is most attractive. This is because such direction will propitiate the other two; namely Paramatma (Supersoul) & Brahman (Impersonal All.)

But what of duality? Dualism is undeniably existent. The extremities can be perceived through such gross elements as say: heat and cold or light & dark. These qualifying attributes of material subconsciousness are not merely illusion as some impersonalists claim. They can be transcended true, but their source is spiritual so they too are also reality. When extrapolated over more subtle philosophicals - duality becomes translucent as elements of monism creep in. Similarly monism is easily refuted by the same end. Therefore some posit a nihilistic conclusion, although this bears no truth. Advaya-Jnana therefore is the synthetic realisation of dualism and monism with the subtraction of nihilism and the ratification of consciousness.

The difficulty in understanding such lofty presentments is that they are merely the protrusions of greater reality as exhibited in the mind; and you are situated above such mind. This is the essence of Advaya-Jnana. That you are yourself advaya means that by operating through material instrumentals one

doesn't necessarily need to appropriate oneself with them homogenously. Although figuratively they are spiritual. This is the metaphysical conundrum. The sanskrit term cinmaya is appropriate in describing the true constitution of the spiritual mind. That you are a soul doesn't mean you are mindless. It is simply that that mind is advaya and therefore not limited by such encumbrances of duality.

The spiritual world abounds with diversity and magnificently multifarious variagatedness. The fact of tastefully qualified diverse forms in delectation is in no way a hindrance of suddha-advaya-bhava or the realisation of pure non-duality.

Source & Cause of Advaya Jnana

"In the absolute world, the plane, the associates of Lord Visnu and Lord Visnu Himself are all spiritual. There is no material contamination. In quality, everything there is one. As Lord Visnu is worshipable, so also are His associates, His paraphernalia, His airplane and His abode, for everything of Visnu's is as good as Lord Visnu. Dhruva Maharaja knew all this very well, as a pure Vaisnava, and he offered his respects to the associates and to the plane before riding in it. But in the meantime, his body changed into spiritual existence, and therefore it was illuminating like molten gold. In this way he also became one with the other paraphernalia of Visnuloka."

SB 4.12.29. pp

Despite the fact that all the stuff of the spiritual world is transcendently beyond all duality, still in that non-dual atmosphere there is even much more variety and form than is found within the mundane realm. A crude example can be given like this: On this Earth planet there abounds so much diversity yet when seen from space many thousands of miles away it will appear as simply a smooth sphere. It is a question of vision. Also it can be noted that no conclusive argument can be eeked out of this paper since by nature these words are material, they are manifested out of material elements which have simply been arranged in a certain way. In order of attempting to give some true spiritual realisation, so far as even simply reaching the self proper, it is found that the wavelength of communication is inscrutably appropriated and that therefore the bandwidth for reception is expontentially alleviated.

The realisation of Advaya-Jnana in truth, does not perplex fully fledged interaction of any element. The spiritual world, being the object of orgin of the material refraction is by it's very essentiality wholly more than this tellurian, terrene terrain. Although this is completely incorrect in the religious sense.

The antaeian opulence of Vaikuntha (the spiritual world) is perceivable only by excision of material logic. That a Vaishnava is able to realise the fidelity of Krsna is very wonderful. Both the Vaishnavas amorous ardor and the intrinsic

amenity of Goloka make for a natural setting of reciprocation; and when one is qualified from matter, attachedly teeming in the inconceivable, nay! Pregnant with spiritual galvanization - then he can enter into that qual kosmos.

"One can see Him, one can feel His presence even in this present life simply by understanding the advaya-jnana Lord, or the Absolute Lord, through the process of devotional service, which begins with hearing about Him."

SB 1.15.31 pp

The axiom of all truth "Krsna" is therefore the source of Advaya-Jnana. He himself says in Sri Bhagavad Gita:

brahmano hi pratisthaham
amrtasyavyayasya ca
sasvatasya ca dharmasya
sukhasyaikantikasya ca

And I am the basis of the impersonal Brahman, which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness.

BG 14.27

The realisation of this verse is expressed by Srila Prabhupada thus:

"The constitution of Brahman is immortality, imperishability, eternity, and happiness. Brahman is the beginning of transcendental realization. Paramatma, the Supersoul, is the middle, the second stage in transcendental realization, and the Supreme Personality of Godhead is the ultimate realization of the Absolute Truth."

BG 14.27pp

Bliss In Brahman

Advaya-Jnana is not necessitarian towards amalgamation in the Brahmajyoti! The blurry bright effulgence of Krsna which emanates from His superlative form is constituted of googolplex jivas (souls) held in blissful congealable coagulation. The glib bliss of this situation is however diminutive when compared to the immane joy felt in direct & personal reciprocation with Krsna.

To this end a devotee has prayed:

hiranmayena patrena
satyasyapihitam mukham
tat tvam pusann apavrn
satya-dharmaya drstaye

O my Lord, sustainer of all that lives, Your real face is covered by Your

dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee.

ISO 15

The aikantika sukha - ultimate happiness, derived from Brahman realisation is only ultimate in the sense that it is everyone's natural locality. You are Brahman, this is self-evident! Still, although every living thing is Brahman and therefore one in quality with the spiritual world and all its inhabitants; everything is not homogenous and Krsna eternally subsists as the Parambrahman or Supreme Brahman. How the individual entities and Krsna can remain divisible, yet also be one in quality is unthinkable for the material mind.

As is evident throughout the world, there is a mass movement of sociality. Even fish flicker together in the light of their shoal. Whales call out across vast distances for their mates and human's in every country are seen to be magnetically drawn to each other. That there is propensity for community within the world cannot be denied. It is however true that some consciousness gravitates towards seclusion although this is always temporary as communion is an intrinsic part of every living soul. The transcendental intercourses shared between Krsna and His devotees are the pinnacle of reciprocative affairs, and far outshine the minor bliss derived from Brahmavada (Knowledge of Brahman). While generally qualified as such i.e. Brahmavada, true Advaya-Jnana actually encompasses the full fledged realisation of Adhoksaja (The Supreme Personality of Godhead who is beyond the reach of the material senses). As Brahman happiness is to Mundane sense pleasure, so the ecstasy of Adhoksaja is to that of Brahman.

brahmanando bhaved esa
cet parardha-guni-krtah
naiti bhakti-sukhambhodheh
paramanu-tulam api

If Brahmananda, or the happiness of becoming one with the Supreme is multiplied by one trillionfold, it still cannot compare to even an atomic fraction of the happiness derived from the ocean of devotional service.

BRS 1.1.38

Symtoms of Advaya-Jnana

The symtoms of Advaya-Jnana attained through self realisation are described by Krsna Himself in Sri Bhagavad Gita. The process for attaining this realisation will be briefly touched upon in the next section. The distinction between Impersonal Brahman realisation and the glories of Advaya-Jnana are here related.

brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.

BG 18.54

The symptoms of one who has actualized Brahman wither and without himself are here made clear, and therefore if the populace practiced Bhakti and came to this level of unsentimental pragmatic realisation through exalted cherishment of Absolute Truth there would simply be perfectly savory results with a marvellously sweet taste.

Advaya-Jnana in Practice

The subjective envisagement of Advaya-Jnana by the individual is not mere imagination, as to the outside-eye it may appear. That there is subjective comprehension does not render it objective illusion. It may be considered esoteric in the sense that those equated with lifeless matter are unable to perceive the fundamental, but it must be objective since it's very essential, epistemological nature lies well outside the mind.

Advaya-Jnana is intrapersonal actualization of living spirit that is the a priori realisation of eternal cognizance which is infinitary in all aspects.

"Due to a poor fund of knowledge, the mental speculators try to bring the Supreme within the purview of words and minds, but the Lord refuses to be so intelligible; the speculator has no adequate words or mind to gauge the infinity of the Lord."

SB 3.6.10

The Advaya-Jnana Personality of Godhead can be realised only through pleasant reciprocation. Whether the Absolute Truth is realised as Impersonal Brahman, All Pervading Paramatma or Supreme Bhagavan, there is not a worthwhile reason to remain antagonistic in approach. Generally people are nice to each when they want to strike up a relationship; especially so when depending on how bountiful the booty is that they may receive due to their amiability. This is the sad fact of conditioned life, that we are always mutually exploiting each other. Since this cankerous nature has affected us so much, we are apt to do the same with Krsna. Indubitably we can receive great wealth, fame, knowledge, renunciation, beauty and strength from Krsna, but if these things are mere by-products of His association then we would do better to be unconscious of such effects.

By not making a business deal out of God relations we will please Krsna far more. Actually He is so kind that all our desires are fulfilled in time; the shocking thing is... what desires we have!?! If anyone actually wants to realise Advaya-Jnana in the fullest sense i.e. in contact with Krsna, then the process of Bhakti is essential. Of course Bhakti can be described in much greater colour, with multifarious diagonalizations of terms and is done so elsewhere; but for now since it is this papers provenance, Advaya-Jnana will suffice.

The polygonal architecture of Absolute Truth as Brahman, Paramatma & Bhagavan is as we have already asserted, not nominative. This may be refuted but as we have seen, such predication is useless as the subjective object in

question is beyond all duality. The fact of the matter is this: 'origin in spiritual sound' - Does the sun not rise in the East?

The practice of name chanting is a very appropriate and delicious way for honestly associating with God "Krsna". This is because the focus is on the sound. Of course there is meaning attributed to different names, and as such not all names are the same. Nevertheless the ascribedness of Krsna and specifically the wholesomeness of chanting: Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare - is only to be overestimated, although that is unrealisable because the said mantra is of names-infinite, absolute and eternal. Nama-Tattva is an inexhaustable masterful transdimensionalisation and is wonderfully described elsewhere, we shan't attempt to describe the glories of that savant subject here; although I highly recommend you to swim in it's oceanic embrace.

The sobriety required to experience gravity in full consciousness is a very serious point to be made here. While dislocating the mind from matter one should not in any way maintain even a slim shadow of duplicity. If one does then many troubles can arise, including - insanity. If one is duplicitous and wishes to stay dry whilst bathing or inert whilst ascending then a very serious conflict will occur. Only by surrender can one possibly hope to circumlocute the scientific / nescient - concupiscent verbiage.

vidyam cavidyam ca yas
tad vedobhayam saha
avidyaya mrtyum tirtva
vidyayamrtam asnute

Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death and enjoy the full blessings of immortality.

ISO 11

jivato jadato vapi
bhagavan sarvada prthak
na tau bhagavato bhinnau
rahasyam idam eva hi

Bhagavan (the Supreme Personality of Godhead) is eternally different from the individual souls and free from matter. However, the souls and matter are not different from Bhagavan. This is a great secret.

TV 6

Material intellect thus pollarded by such drastics needn't be morose about it's wounds; self inflicted through repetitious pounding of it's fibres against an equally figurative brick wall. If one is actually prepared to go back to Godhead then he will find a new shoot, a new hope that has sprouted from the stunted material plane, which can carry him all the way home. This shoot of *divya* (*divine*) Advaya-Jnana nurtured by the proper process will as naturally as plants grow towards the sun mature into first a sapling and finally a leviathan which will produce the most delicious of all fruits, Krsna Prema - Love of God.

Appendix

That spiritual knowledge starts from base ten Radha-Krsna is it's inherent brilliance. This is the essential point of this whole paper. That this knowledge is a priori is in no way a cause for it's dismissal, rather it is it's essential, intrinsic perfection. The inferiority of aroha-pantha-jnana (ascending knowledge) to that of avaroha-pantha-jnana (descending knowledge) is self evident.

When asking the question 'what is spirit?' it is most easily defined by negation. Spirit is that which is not material. Although at the high level matter is also fundamentally spirit, as we have touched upon. If you add or subtract from infinity you can only ever have infinity. But for all intents and purposes matter and spirit are as different as iron is from gold. To quote William Blake's famous addage:

"If the doors of perception were cleansed then every thing would appear to
man as it is, infinite.
For man has closed himself up, till he sees all things thro' narrow chinks of his
cavern."

MOHH

The cavernous confines of the material mind can be naturally illuminated by the sublime process of Bhakti; and all duality transcended. By contacting Advaya-Jnana through one's spiritual senses all doubts and queries can be alleviated and in direct association with the Personality of Godhead - "Krsna", one's life and death will be perfect, complete, blissful and divine; and after ones exeunt from the current body he can activate his spiritual body and regain his functioning within a spiritual liberty. This is the goal of life.

"There is no duality between Visnu and the Vaisnava, and this is called advaya-jnana."

SB 4.23.31pp

References

Cc. Caitanya Caritamrita - Krsnadas Kaviraj
SB Srimad Bhagavatam - Krsna-dvaipayana Vyasa
BG Sri Bhagavad Gita - Krsna-dvaipayana Vyasa
ISO Sri Isopanishad - Unknown
BRS Bhakti Rasamritasindhu - Sri Rupa Goswami
TV Tattva Viveka - Bhaktivinoda Thakura
MOHH Marriage of Heaven & Hell - William Blake

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